Calendars with pictures of the Holy Family or religious scenes are common in the dwellings; these calendars are distributed free by Dumaguete Chinese merchants. Photographs are fairly typical—pictures of weddings, funerals, relatives, school graduations, etc. A few houses had an aparado, a chest cupboard, often with glass doors.

Every Caticugan dwelling had a family or domestic altar. In some cases the altar was merely a religious picture or a cheap plaster figure of a saint placed on a small shelf or, in one case, on the top of a trunk. A few altars were quite elaborate with two or three religious figures and pictures, vases (often beer bottles) for flowers, and paper cut-out or tinfoil decorations. Some altars have a small tin container filled with coconut oil with a wick made from a twist of kapok or native cotton.[5] The most elaborate altar in Caticugan belonged to two unmarried brothers who lived together; both young men were considered to be bayutes, highly feminine-acting men.

Little care is given most altars; they are often dirty and disarranged. During a novena or the fiesta, however, the altars are cleaned, rearranged and fresh flowers put in the vases.

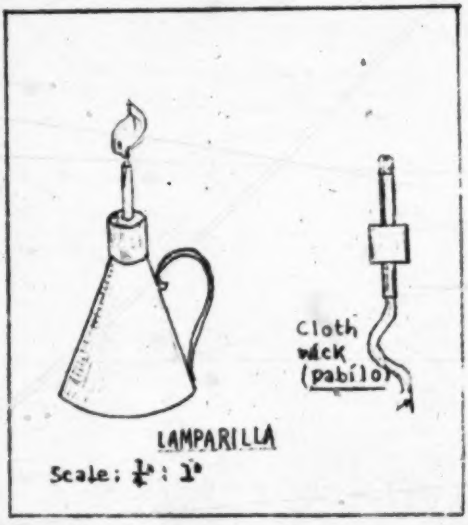
4 (Continued) and several pages of current events. Personal communication to the writer from Mr. B. Canete, Circulation Manager, Liwayway Publications, Inc., Manila, April 3, 1954. Typescript.

5 There are two varieties of tree cotton in Caticugan, gapas gomay and gapas dako; both were identified as Gossypium brasiliense Macf. Also see Brown, op. cit., II, pp. 401-3.

342

The windows of the dwellings usually have shutters. There were no glass windows in the barrio; very few houses of the principalia in the poblacion had attractive translucent shell-paned windows. Shutters in both the barrio and poblacion are normally made of woven palm leaves and attached at the top to a bamboo pole, either with rattan or tin loops (made from a tin can) so they can slide open or shut. There was no electricity in the barrio; a few people owned Coleman lanterns. The most common method of illumination was the kerosene lamparilla that are made in Dumaguete. The wick, a spare rag, gives a weak and sooty light. (See Plate LXII.)

354
416



356

After several years it is a constant job to keep a barrio dwelling in repair. New nipa shingles must be added, rents in the walls closed, and props placed to prevent a leaning dwelling from tumbling down. Rattan lashings of floor slats are replaced when they break and

new slats installed. A local riddle accurately describes the general appearance of most of the Caticugan dwellings. 356 524

Since birth all patches. What is it? A house
(Sukad nabata tapak sapina. Unsa ~~man~~? Balay)

COST OF BUILDING A BARRIO DWELLING

The basic materials used to build a barrio dwelling are obtained in the locality, i.e., bamboo, nipa, house posts, rattan, etc. Wire, nails, and galvanized iron sheets are purchased in poblacion stores or, more frequently, obtained in Dumaguete. The use of wire, nails, iron roofing and cement, for example, in the construction of new dwellings in Caticugan, though still small, is increasing. More families would have purchased these materials during my ~~residence except~~ for highly inflated prices and restricted supplies. This trend toward using materials that are made and normally purchased outside the community (in contrast to going to the mountains to obtain materials) will continue to reduce the bartering that still persists in their basic economy and decrease the barriofolk's self-sufficiency. 435 178 438 342

In the past, a family who decided to build a new dwelling in Caticugan were assisted by neighbors and friends. Today, however, when an individual constructs a new house it is mainly a family task. If additional labor is needed the builder may hire local carpenters. House construction exemplifies the transitional process--from community cooperation, to family, and gradually to the 476 602 178 463